

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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Mr. JOSIAH HATT, No. 742 1/2 Broadway, is appointed Agent for the Christian Reflector for the city of New York.

Missionary Intelligence.

From the Missionary Herald.

Report of the Station at Hilo, Hawaii, dated

June 6th, 1839.

The following communication is one of unusual length. But as it relates to what all must regard as a remarkable out-pouring of the Spirit of God—remarkable for its powerful and pervading influence, its long duration, and the great number of the converts,—and as it treats on some points on which the friends of missions in this country have occasionally expressed doubts as to the propriety of the course which the missionary was pursuing and fears as to the result, it seems no more than proper that he should have opportunity to present a statement himself of what the Lord has been doing in the field intrusted to his care, together with his own course of proceeding, the motives and reasons that have governed him, and the results, so far as they are yet developed. Of these the reader can obtain a much better view by having the whole subject before him at once.

The letter was written by Mr. Coan while at Honolulu, during the sessions of the general meeting. Mr. Lyman remained at Hilo, in charge of the female boarding school there.

Meetings and other Methods adopted to communicate Instruction.

In recording the labors and events of the past year, all praise is due to the great Head of the Church for the signal displays of his presence and power, in calling sinners from darkness to light, and from the power of Satan to God. The work of grace, which became very distinct in Hilo and Puna more than two years ago, has moved steadily forward up to the present time. For no period during the past year has God left himself without witness of his saving love.

There has been an unceasing shaking among the dry bones in this valley of death. The slain have felt the breath of the Almighty coming from the four winds, and they have been revived and raised up an army to praise the Lord.

Though the descent of the Spirit has been continuous, it has not been uniform in power. Sometimes it has fallen in copious showers. It has been as the small rain upon the grass, and as the great reign of Jehovah's strength. All parts of the field have been strength. Every place has felt the power and presence of the Lord.

Every village and hamlet, however distant or obscure, and almost every cottage in Hilo and Puna, has been made to echo with the voice of the sound of the gospel.

The protracted meetings have been conducted at the station during the past year, both of which were attended by the manifest power of the Holy Spirit.

The average weekly number of sermons and lectures at the station has been seven or eight, besides funerals and other occasional meetings.

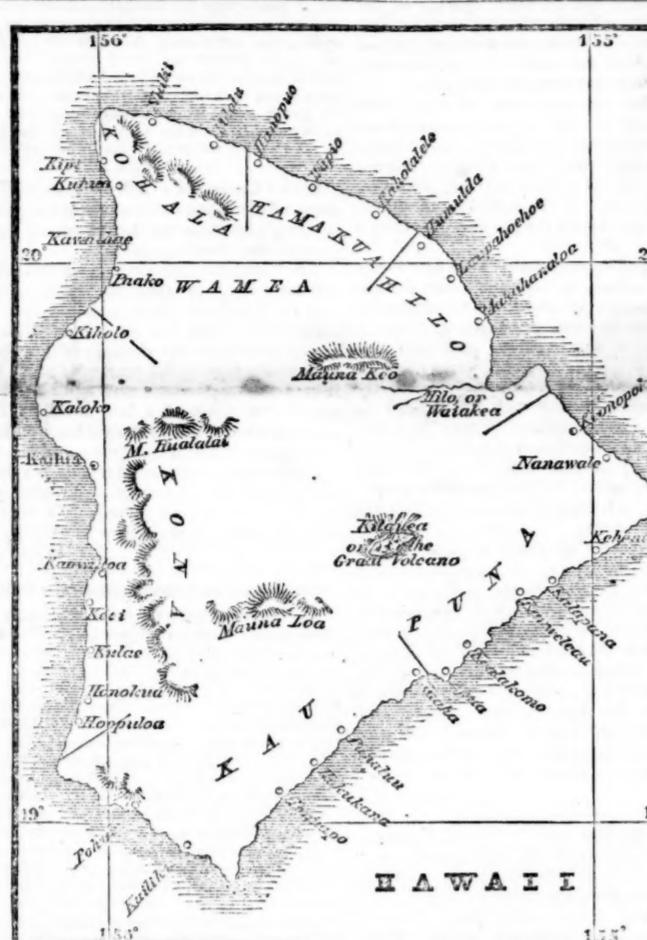
My associate, Mr. Lyman, uniformly preaches once on the Sabbath, and he has usually conducted one meeting in the course of the week. Mr. Wilcox has, during some part of the year, conducted a large Sabbath school of adults. Both of these brethren have been ready to assist the pastor whenever they could do it consistently with the duties of their own departments. This has been more especially the case during his absence on his repeated tours.

Besides public preaching, a very great amount of attention has been paid to personal and social instruction, including conversation and prayer with individuals, and in families and social circles. No class has been intentionally neglected. The anxious, the stupid, and the reviler, have been constantly pried with the truth. The aged and infirm, the "blind, halt, withered," the trembling paralytic and "those afflicted with divers diseases and torments" have been sought out, and the gospel has been preached to them by the way-side and in their houses. Many of this class have been led by the hand; others have been brought in litters, or on the backs of their friends to the place of worship. On my tours through Hilo and Puna, multitudes of this poor and afflicted class, are brought from their scattered and obscure residences in the glens and fields, and laid by the way-side, that they may get an interview with the missionary as he passed, and obtain a little balm, not only for the soul, but also for the body. Very many of this wretched class have hopefully passed from death to life, just as they were passing out of time. Many of them have given precious evidences that their shrivelled limbs have embraced the Savior. Some have already departed in peace; some in exulting triumph, praising God that their eyes had seen his salvation.

Much attention has also been paid to the religious instruction of children, and out of the mouth of these babes God has ordained praise. Several hundreds give good evidence of love to Jesus; and of those children who have been united with the church, very few have fallen. Most of them stand fast and adorn their profession. As a class, their lives appear less exceptional than those of the adults.

I have conducted a large Sabbath school for children at the station during the year. This school has enrolled more than one thousand names. The average attendance has been four or five hundred. This school has been constantly refreshed with the dews of heaven. It has been a nursery to Zion and the gate of life to many young immortals.

Besides Sabbath school instruction, a regular weekly lecture for children, has been maintained



through the year. Numerous occasional meetings have also been held for different classes of children; namely, for those in church fellowship; for baptized children, for the anxious, etc. Our wives have also held repeated meetings with the children, to teach them the importance of attending to their persons, to braid mats, to make their tapas, hats, bonnets, etc., and to prepare something to contribute at the monthly concert for prayer. Very encouraging success has attended these efforts.

Numerous and special meetings have been held for all classes of the people; for the church, for parents, mothers, the inquiring, for church candidates, for those under church censure, etc. Vigorous and untiring efforts have been made to arouse the most stupid and to arrest the most bold and daring in sin. The mountains, the forests, the glens, the highways and hedge-rows, have been coursed, and no labor has been spared, "in season and out of season," to bring all the people under the sound of the gospel.

Truths Preached—Great number of Hearers.

It has been an object of deep and uniform attention to keep the holy law of the Everlasting God constantly blazing before the minds of all the people, and to hold the claims and sanctions of the gospel in near and warm contact with their frigid hearts; and probably there is no individual, high or low, rich or poor, feeble or strong, in all Hilo or Puna, who has not, during the past year, either by private and personal instruction, or public address, been warned to flee from the wrath to come, and pointed to the Lamb of God for pardon and life.

The attention of the great mass of the people has been arrested, meetings have been thronged, and by night and by day, my house and my path have been crowded with trembling, anxious sinners, and with new-born souls. Multitudes of people have visited the station from the remotest parts of Hilo and Puna, a distance of from forty to sixty miles. The probable average of our congregation on the Sabbath has been four thousand. On special occasions, such as the celebration of the Lord's supper, the concourse of people has swelled to seven thousand or more. At such seasons our congregation has been divided, two meetings being held at the same hour, in separate places. Our new meeting-house, erected by the voluntary action of the church, will accommodate three thousand persons; and this, with the old one, capable of containing four or five thousand, has sometimes been crowded to overflowing, while hundreds still remained without for want of room to enter. The people sit on the ground, and in a more compact manner than could be conceived by one not familiar with such scenes. Each body is fixed almost immovable, for the time being; and in looking down on a field of wheat just ready for the sickle, you see little else than a dense mass, a forest of heads. One might walk over them, but to walk among them is often impossible. It is an affecting sight, and one which calls for all the power of the reaper to thrust in his sickle and gather the precious sheaves into the garner of the Lord. Our congregation is nearly equal in the morning and afternoon. Formerly the disparity was great, as it has been at all the stations; but vigorous and persevering efforts to correct the evil of forsaking the house of God in the afternoon, at Hilo, have attended with very happy success.

Great care has been taken, and no labor has been spared in selecting, examining, watching, and teaching candidates for the church; and though the admissions have been numerous, they have not been hasty or indiscriminate. Every effort which the nature of the case would admit, has been made to ascertain the true character of those received; and while the injunction, "Preach the word; be instant in season and out of season," has not been forgotten, the searching of the gathering, the guiding and searching of the sheep and the lambs, have been objects of untold anxiety, and of incessant toil.

It was remarked above that candidates have not been received hastily to the church. It has been the habit of the pastor, both at the station and on his repeated tours, to write down the names of those who profess to have been born again. The persons thus recorded are in this manner kept under my eye, though unconsciously to themselves, and their life and conversation are made the subjects of scrutinizing and vigilant observation. After the lapse of three, six, nine, or twelve months, as the case may be, selections are made from the list of names for examination. Some whose names have been recorded are found to have gone back to their old sins. Others are stupid, or give but too doubtful evidence of having passed from death to life; while many stand fast and run well. Those who appear to have been renewed are examined

for the church. Thus from a list of a hundred names, ten or twenty, and from a thousand names, one or two hundred, more or less, as the evidence may be, are selected, while those of more doubtful character are deferred for a more full development of their character, or to be melted by the continued influence of the gospel. Thus many who have come into the church were converts of two years standing at the time of their baptism. A still larger class were those of one year's standing. Another large class were those who had been hopefully converted from six to nine months; and the cases received in a shorter period than three or four months after conversion have been few—mere exceptions, isolated and rare.

Besides all previous measures to learn the true character of candidates for the church, about one half of those who have been received during the past year, stand propounded from three to five months before baptism. Others have stood even longer, and others still for a shorter period. Most of those received from the distant parts of Hilo and Puna, and who were hopefully converted during the tour made among them, have left their villages and spent several months at the station, previous to their union with the church. Here they have been watched over and instructed from week to week, and from day to day, with anxious and unceasing care. Here they have been examined and re-examined personally, and often to the number of five or six times. In this way they have been sifted and re-sifted with scrutiny, and with every effort to take forth the precious from the vile. The church and the world, friends and enemies, have also been called upon and solemnly charged to testify without concealment or palliation, if they knew aught against any of the candidates. To this charge a great multitude in the church are faithful, being afraid to conceal the sins, even of their nearest friends. It is therefore difficult for any one to practice outward sins for any length of time without detection.

To be continued.

contemplated a medium is demanded through which information can be communicated and business transacted. To secure this object and to make other necessary inquiries, the writer has devoted several months to traveling, wholly at his own expense and responsibility; and he expects to spend a number more, if his life is spared, in a similar way. The point at which he has principally aimed has been to secure the co-operation of responsible individuals who would take the trouble of attending to the inquiries and the business which might arise in the east. And he is happy in being able to say that he has found a few such persons in whom he has entire confidence, and who will furnish any additional information that may be required relative to this plan, and will receive and forward money put into their hands for the purchase of land in the west. The persons to whom reference can be had in any matters relative to the above objects are Deacon Simon G. Shipley, and E. D. Lucas, of Boston, Mass., Rev. J. B. Ballard, Colchester, Ct., Rev. E. Denison, Groton, Ct., Rev. J. H. Baker, Kingston, R. I., and Rev. Leland Howard, Newport, R. I. Other names will be given hereafter to whom reference can be made.

For the purpose of furnishing as far as possible all the information that may be desired, and of looking out and entering or purchasing land when the means shall be furnished, it is designed to employ two or three persons to travel in Illinois, Iowa and Wisconsin. But as the means for securing the services of such agents are wanting, the writer expects to devote his own time to this business so soon as he can make arrangements for returning to the west.

For a better understanding of the object I add the following remarks:—The main design in bringing forward the above plan is to present one which shall secure the greatest amount of good, with the least amount of pecuniary means; that none who desire to labor for the advancement of the Redeemer's kingdom shall be prevented from so doing, for want of the means of supporting themselves. It seems very desirable that those who have not money to give, should have the privilege of helping forward the cause by personal effort. But this they cannot do to the best advantage unless they are placed where their labors are most needed. Our Lord said to his disciples ye are the salt of the earth. Ye are the light of the world. We suppose that no one will contend that these words were addressed exclusively to the preachers of the gospel. Though from the conduct of the church in modern times, it would seem this was the sense in which she understood them. There is manifestly a secret impression among very many, that if the world is ever enlightened, and saved, it must be done almost exclusively through the labors of the ministry. The tendency of this is to throw off from the minds of private Christians all sense of responsibility in relation to the spread of the gospel among the desolate.

This is the case more especially among those who have no money to give for this object. Such seem to feel no sense of guilt though they are doing little or nothing for the benefit of a perishing world. But it is not perfectly obvious that when Christ said, Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven; he spoke to all his disciples?

Are not all capable of exhibiting good works, and thus of becoming the instruments of glorifying God? And when he said in immediate connexion with this, a city set on a hill cannot be hid, did he not virtually say to them, see that you exhibit to the world in the most conspicuous and extensive manner possible, the blessings of salvation? Again he urges the importance of placing our light in the most advantageous position for benefiting men, when he says, no man lighteth a candle and putteth it under a bushel, but on a candlestick and it giveth light to all in the house. If a man would not light a lamp and put it under a bushel, would he if he had a spacious mansion filled with guests place in some apartments more lights than were either convenient or necessary, and leave others but partially lighted, or in total darkness? And yet is not such essentially the course the church is pursuing in relation to enlightening the world?

If any one doubts this, let him visit the more populous portions of our country, and especially the large towns and cities, and he will frequently hear remarks like the following, from church members.

"Our church might spare one or two hundred members without diminishing at all its moral power." Others say "our church would be more efficient if we were not so numerous, for our house is nearly filled with church members so that we have very little room for the accommodation of others." Another remarks, "we have five or six hundred in our church but nearly all that is done by us, at home or abroad, is accomplished by a few individuals." If you ask why this is so, the reply is, a part of the members are content to do nothing while others can move along without their aid. Others keep back from taking an active part in the church for fear of appearing too forward, or of getting in the way of the leading brethren.

Thus are the talents of thousands wrapped up as in a napkin, which, in different circumstances would be employed for the glory of God. But as it is, the world is not only robbed of the benefit which it would receive from a proper application of these talents, but the effect is most disastrous upon those by whom they are withheld. For the Christian can no more enjoy spiritual prosperity without laboring in the vineyard of the Lord, than the body can possess vigor without motion.

Of this truth many brethren are convinced, and seem even to be alarmed for the prosperity of the church, while they see its members increasing with the rapidity they have done in many places of late. The prosperity of Zion in the east no less than its enlargement in the west requires that the field of its operations should be greatly enlarged, that its present strength may not prove its future weakness, for want of being suitably employed. There is but little danger of health being injured by an increase of the vital fluid so long as there is a proper tendency to the extremities. But, when it is otherwise,

a fatal result is to be feared. The same holds true we believe in relation to the church. The danger to its prosperity arises, not from an increase, but from an improper concentration, of its energies.

Our plan aims at the diffusion of Zion's strength. But not so much that portion of it, which consists in its wealth, or ministerial talent, as that found in the number, gifts and piety of its private members. While it does not exclude the former, it aims specially at employing the latter. We therefore say to our private brethren, especially the younger and less wealthy portion of them, if you wish for a more extensive field of labor than the one you occupy at present, go to Illinois, Iowa, Wisconsin or some other part of the young but growing west. There you may find ample employment for your talents, and there if any where on earth, you may provide for your bodily support. If you have the means to purchase half a section or more of land at a cost of one dollar and twenty-five cents an acre, you can employ pious young men who are wishing to go to the west, to make the necessary improvement for the comfort of your family, before you remove them. You may let these young men have a part of your land for their services, in this way you may unite your labors for the cause of Christ in a field where they are greatly needed. If you are a young man and have no money but would be glad to render yourself useful in this manner, let these facts be known to either of the individuals named in the above article or who may be named hereafter, and probably your wishes may be gratified.

If you are a widowed mother with several children, which if you remain where you are must be removed from your society and guardians care, you may save yourself from the pain and them from the temptation consequent upon such a course, if you have the means of removing with them to the west, and providing yourself with a cheap habitation after your arrival. For if you have not the means of purchasing land you can do as hundreds have done in similar circumstances, who have gone on to government land, made improvements, procured from the soil itself the means of purchasing it, and are now enjoying all the advantages of independent and peaceful homes. If you are a young lady dependent on your own labor for support, with the aid of one or two hundred dollars, by taking that amount with you to the west and expending it in improvement upon a small tract of land, you may obtain to say the least, as independent and honorable a livelihood, as you can go to service in either city or country, with much fairer prospect of usefulness. But you say, shall we start off to the west alone, and journey like Abraham, not knowing whether we go? we answer, no. And it is that you need not be under this necessity, neither that of remaining where you are not as usefully employed as you might be, that we have wished to present before you a plan which should secure to you all the advantages arising from extensive information relative to the contemplated field of your labor, and the benefits also of a well arranged union of effort with kindred spirits.

Here I have the pleasure to say the object has already received attention. A number of ladies in Boston and vicinity, have it in contemplation to provide a location in the west, where girls and young ladies who have no friends to whom they may look for protection, may be placed under the care of pious persons of their own sex, and furnished with such kind of employment and instruction, as shall be calculated, to make them the most extensively useful. It is sufficiently obvious that nothing but a little attention and exertion on the part of benevolent females in the East is necessary, in order to prevent by such means a vast amount of suffering, and to secure incalculable good to the community through the influence of those whom they might train to benevolence and virtue.

The like may be said in relation to young men. Many, who will otherwise become inmates of the house of correction, and the penitentiary, or be suffered to rove at large, scattering misery and death along their pathway, might in all probability be trained for usefulness and heaven. With the view to forward this object, information relative to the facilities of doing good in the west in these and various other ways, may be expected hereafter, as circumstances shall seem to require, whereby many inquiries respecting ways and means of accomplishing the object, will be satisfactorily answered.

In the mean time, if any have made up their minds to go to the far west, but are waiting for the opportunity of going out, or of settling themselves with others, from the eastern states, by corresponding with either of the above named gentlemen, (free of expense to them) they may obtain information relative to these and other points which will probably be of service to them.

July 2d, 1840.

GARDNER BARTLETT.

PRAYER FOR THE EMPEROR OF CHINA.—Messrs. Editors.—I wish you and your brother Editors to speak to every Christian on the globe to pray for the conversion of the Emperor of China. It is known that this man, who sways the sceptre of absolute dominion over the bodies and minds of three hundred millions of human beings has applied, by one of his deputy governors, for Christian books for his own inspection.—The Bible is already translated and published in the Chinese language; and the greater part of the population of that vast empire are said to be able to read, and to to a small extent are very inquisitive and fond of reading.

Should the Emperor of China be converted to God, he would possess both the disposition and the power to do more, much more for the conversion of the world, than any other man on earth. Let all the people of God unite to pray for his conversion.

Vi. Chronicle.

LONGEVITY.—Edward Gorham, Esq., of Trantor's Creek District, Beaufort county, [N. C.] owns a negro man named Boston, whose age is 107 years. He was in the army of the Revolution, as a servant to Major McClure, and relates a number of interesting anecdotes respecting those times. Boston has good eyesight, is active for a man of his extreme age, can walk a mile without fatigue, is fond of fishing, and amuses himself occasionally with a scientific breakdown.

Tettler.

MISCELLANY.

From the New York Observer.

Pray for me.

now, let the head of the family feel that a great responsibility rests upon them.

Christian Herald.

From Zion's Watch-tower.

Extract of a Letter from Elder Galusha.

A friend lately related to me the following incident. "I have," said he, "for the last two years been a member of the church of God. The first year I lived in the daily exercise and enjoyment of Christian duties. At the close of the year, I left the village and the communion of the church, and took up my residence in one of our cities. I took with me the usual letter of recommendation, but, for some reason or other, made no use of it. At the same time, amid the bustle and confusion attendant on my entrance into the city, I neglected by degrees my private devotions, and finally ceased them altogether. Gradually and yet rapidly I declined, and before long I could sin with perfect recklessness. After I had been six months in the city I married. My wife was young and gay, but had an air about her that prevented me from being boldly wicked in her presence. Yet, I continued my former practices when out of her sight, and was rapidly growing worse and worse. She knew that I was a church member, and supposed that my conduct was in accordance with my profession.

"One evening, after I had been married about six months, on my return home, I found my wife in tears. She had evidently been weeping long and bitterly, and there was some heavy grief preying upon her heart. I endeavored to rally her, but she begged me not to mind it. We retired to rest, but she did not sleep. In the middle of the night she awoke me, and throwing her arms around my neck, while her tears fell upon my cheek, said in a tone of the most earnest entreaty and with the deepest feeling, 'Pray for me.'

"Had the lightning struck her dead, I could scarcely have been more shocked than at that demand. I trembled like a leaf and for a moment a faintness overcame me. In that moment the transactions of the past year rushed over my mind and I was bowed down beneath the weight. The next instant we were both on our knees, and if ever I prayed it was then. My wife is now a devoted Christian, and I trust that I am also one of those 'whose God is the Lord.'

My friend was a backslider. He had gone far, very far astray. He was undoubtedly much worse than ordinary sinners, for he had sinned against great light. He had become reckless; perfectly hardened to the whisperings of conscience, and impenetrable to the light of the truth. Yet the simple utterance of those three words, "Pray for me," came home to his heart like a dagger. "Pray for you!" he must not have thought—"pray for you! Why not pray for myself—I have not prayed for a year." And then his whole course was pictured before him, and he saw himself as he was. The Spirit came to his aid and he was restored to the Savior he had so ungratefully left.

Family Devotion.

Religious devotion may be divided into classes. Secret, family, social and public. Secret devotion is between God and the individual. It should be performed not only without a design to be heard or known by others, but generally with a design to be secluded from the knowledge or participation of others. Social devotion that religious worship and spiritual improvement, in which a few participate without a design to call a public meeting. Public devotion embraces the religious exercises performed in pursuance of public notice, or in accordance with stated usage. Family devotion consists in religious exercises performed ordinarily by those only who comprise a single family.

Great and multiplied benefits arise from family devotion, and numerous evils flow from a neglect of it. Very much depends on the time and manner in which family worship is attended. If there is no particular time when the family understand devotion is to be attended, great disorder and little real profit will ensue. The members of the family will each be pursuing his business, and the labor of informing them, and calling them to family devotion, with the probability that the household will be scattered, and some of them absent, are sufficient reasons for stated times for family devotion. But the certainty that far greater benefit results from order in this respect, should determine every head of a family to fix upon a certain season for the family to be together, and all unite in the worship of God—in offering their daily sacrifice upon the household altar.

In family devotion prayer is always made a conspicuous part. This is certainly right; but that it should always be confined to prayer, and that prayer always offered by the same individual, we verily believe is a great error, and serves to prevent the good results which might be expected from the frequent prayers of different members of the family; and from the offering up of several prayers on the same occasion by different persons.

The reading of a portion of scripture as a part of family devotion serves to collect the thoughts and inspire reverence and love for the book and its author, and often furnishes themes for profitable reflection, and arms the mind against temptation.

Singing, in which all the family who can, unite their voices, is often very profitably made a part of the exercise of family worship. It serves to dissipate useless and intruding thoughts, to smooth the feelings, to gather the mind in, and thus prepare it to be benefited by the whole exercise.

But great wisdom is required that the exercise be neither too long nor too short, too hurried nor too dragging. To pass through in a hurried manner, merely to get the work off our hands, and to be able to say it has not been neglected, is to trifle with the subject, and with Him whom we profess to worship. While to lengthen out the exercise to the weariness and impatience of those present, is attended with equally evil consequences. If scripture is read, the portion need not be long. A single paragraph, or only a verse, distinctly read, and understood, is far better than a chapter passed over in haste. If there is singing, one, two or three verses generally produce a better effect than a hymn. Unreasonable prolixity on such occasions always causes a kind of dread of their repetition, in those least interested, and often even in those who feel a deep interest in family devotion.

It is a lamentable fact that this important branch of the Lord's service, is too much neglected. Are there not heads of families, members of the church, who scarcely ever attend to family devotion? And even among the professed ministers of Christ are there not some who are verily guilty in this matter? Surely these things ought not to be. If they do exist, let them be remedied; let the work be commenced

now, let the head of the family feel that a great responsibility rests upon them.

Christian Herald.

From Zion's Watch-tower.

Extract of a Letter from Elder Galusha.

other, the child of his slave. At table, the landlady, in a plain country working dress, walked around the table to superintend, and brush away the flies, while two black women waited on the guests, dressed much in the style of their mistress, and addressed her much in the tone of equals.

THE GENERAL RULE—SLAVERY IN IT'S TRUE FORM, AND LEGITIMATE EFFECTS. Towards evening we passed two gentlemen's seats. They were large, tastefully situated, with evident indications of wealth in the houses and grounds. But in the fences, yards, and outbuildings, there was a painful lack of that taste, neatness and finish, which are so conspicuous in the country residences through New York, and New England. They were precisely the appearance which might be expected from rich, reckless, and profligate owners. Indeed, while the natural capabilities of the country I passed over to day are very great, yet the general appearance of the inhabitants is indicative of poverty. Most of the houses were log houses of the meanest description, inferior even to the ordinary dwellings of the Canadian habitants. Every observing traveller in Lower Canada, perceives that a tremendous curse crushes and impoverishes the inhabitants, and that the curse is *Poverty*. So here it is equally evident that some equally permanent and pervading cause, emasculates and blemishes the population; and that the cause is *Slaavery*.

The North Eastern Boundary.

On Monday last the President submitted to the Senate some highly interesting and important documents relative to the North Eastern Boundary Question. The size of that dispute, as gathered from these papers, gives but a prospect of an ultimate settlement, than ever, though negotiations, explorations, and surveys, may protract the matter long time yet.

The substance of these papers may be stated as follows, and agrees with what has been their rumored tenor:

England consents to a joint commission for survey and exploration, and to the proposition of the United States for the submission of the difficulties to arbitration, in case of a disagreement in the exploration and survey. Accompanying the acceptance from England is a denunciation on the part of the British Minister, to some of the propositions of the United States, in reference to the survey.

The grounds of exception are not stated in the note to Mr. Forsyth, but the British Minister expects, by an early opportunity, an amended counter draft to the American proposition, to be submitted to the consideration of the President. He states also that he expects to be furnished with the draft of a fresh local convention or agreement, to prevent border collision while the survey is proceeding.

This, then, will be perceived to be the state of the case: the joint survey, with the principal of arbitration and the view of settlement of the question are agreed upon; and all that remains is to settle the form and details. On the part of England a temporary treaty or convention is proposed, to last while the survey is proceeding. Mr. Adams's prediction that war will not come out of the matter for many years, if ever, is as good as verified.

In communicating the correspondence between the British Minister and the American Secretary, it is expected that the venerated Clarkson will take the chair, and that Lord Brougham will give attendance. Br. Colver and myself, are pleasantly situated in a boarding establishment, in the centre of the city, on the border of the Thames, at the foot of Southwark Bridge. Br. Knibb before mentioned, Mr. Prescott, a delegate from Barbadoes, Adams from Cambridge, Mass. and several others are with us. C. Stuart, Geo. Thompson, and Friend Fuller are to join us. We are highly favored in being thus associated. Br. C. and myself, are introduced as *down-right Abolitionists from America—Abolitionists without a but*, and you can hardly conceive with what a cordial grasp our hands are seized. The Baptist brethren as well as others, this side of the water, are fully apprised of the heartlessness of those who profess abolition while here, and go home to obstruct its progress in America, and they estimate them accordingly.

The letter between the two diplomats contain nothing that we have not already stated, with the exception of assurances of high respect, and distinguished consideration; and a review of the recent steps taken in the controversy, already familiar to the reader. As a mark of consideration toward the United States, the British Government has communicated the map and report of Messrs. Mudge and Featherstonhaugh to the President of the United States, before laying those documents before Parliament. The correspondence, between the representatives of the governments, which is, of course, the means of the spirit of those governments, marks a disposition on both sides to approach the decision of the mooted question in the best and most conciliatory disposition.—Tattler.

A mistake. No gentleman would be seen with a gun endeavoring to kill inoffensive birds and animals. It is altogether too mean and contemptible a business for any gentleman.

Railroads and steamboats are not the only means of destroying human life. It has been computed that the number of accidents, occurring by steam, is to the number occasioned by the transportation of the same number of persons by other conveyances, as one to five. Among late melancholy deaths by accident, we notice that of Mr. Benjamin Sherman, formerly of Catskill in this state, for the past five years a resident of Darien, Geo., and a man of middle age, while proceeding to his residence on the Ridge, 5 miles from town, accompanied by his lady. It seems the horse he was driving started, and upset the vehicle they were in before it could be stopped. Both were thrown out, and Mr. S. was killed instantly; his wife was only slightly injured.

Mr. Lewis, well known as a gardener in the vicinity of New York met with a terrible accident on Sunday. Riding with his wife in a wagon on Broadway, the horse started, and Mr. L. very accidentally jumped from the wagon with an idea of catching him by the head. He struck with such violence as to produce a fracture of his right leg which rendered amputation necessary.—Tattler.

BLOCKADE OF MEXICO.—The reader will remember the statement made on the authority of a letter from Texas, that in the event of a refusal of the Mexican Government to admit the independence of Texas, by the first of June, attacks were to be made on the Mexican coast towns. Recent advices appear to confirm this. Captain Tucker, of the schooner Maria, 24 days from Matagorda, says that the day previous to his sailing, two Texian men of war, San Jacinto and San Bernard, left Pass Cavallo, to join the squadron of Commodore Moore at Galveston, which was to leave immediately for a cruise on the coast of Mexico.—Tattler.

MELANCHOLY.—It is stated in the Philadelphia papers, on the authority of a letter from Harrisburg, that on Tuesday of last week, Hon. Samuel McLean, late a United States Senator, attempted suicide in a state of insanity, by cutting his throat with a razor. Although General McLean was alive when the letter giving the information was written, yet, it is added, there was not the slightest prospect of his surviving many hours.—Tattler.

I AM HOMIER THAN THOU.—The most mischievous supporters of iniquity are those whose indirect connection with its profits and emoluments, enables them to derive the benefit, without sharing in the obliquity. Working in secret, and growing fat upon their gains, they can lead in declamation against those who, after all, are *at* their agents. A statistical fact, elucidative of this, was recently given by Mr. Sturge at a meeting held in London. He said that of 17,205 barrels of gunpowder, exported in 1835, from Liverpool, more than 16,000 were destined for Africa, to be used in the internal wars to be carried on to supply the slaves with victors. No doubt these powder people, agents, manufacturers, operatives and all are denouncers of the slave trade, to a man.—Tattler.

THE FOLLY OF TIGER.—Tiger was a resolute dog—but wanted sense. The rail-road train passing over his master's premises, he undertook to oppose it, and was cut to pieces. He did not realize the power of steam. He is a perfect illustration of the course of infidels and blasphemers, against the religion of Christ. It will grind them to powder, if they do not get out of the way—by repentence.

Eccl. 4:14.

PROVIDENTIAL RESCUE.—The individual named Farley, who drifted to sea on a raft, near Tybee, some days since, has been preserved from a horrid death, having drifted ashore on the same raft in the vicinity of Port Royal, after having been at sea from Tuesday until the Monday following, without any thing to eat or drink, except a little of the bark of an old oak tree.—Savannah Georgia.

Temp. Gazette.

Summary.

Six hundred Slaves killed by suffocation.

The last accounts from Mozambique state that two slaves, one a ship and the other a brig, were wrecked in Mozambique Harbour, during a hurricane from the south east, but the crews of both, and 200 slaves on board the brig, were saved. The ship had arrived the preceding day, and had not taken in any slaves. It was reported of the brig, which was commanded by a Spaniard, that she originally had on board 900 slaves, but during a hurricane (in the prosecution of her voyage) the hatches were battened down, and on opening them after the hurricane had subsided, it was discovered that three hundred slaves were killed by suffocation and want of food. The gale recommencing, the hatches were battened down the second time, the consequence of which was an additional 300 slaves perished from the same cause; and 100 of the remaining 300 slaves died on the passage to Mozambique Harbour, whether the cause was for the purpose of getting a further supply.

The same paper, under the head of "Portuguese Slaves—Further Captures," states that the *Amazon Constante*, of about two hundred tons, captured in the Mozambique channel, Feb. 23, by her Majesty's ship *Modeste*, and sent into Simon's Bay, originally had 650 slaves of which 50 are supposed to have died during the voyage. Another vessel with 400 slaves on board, had also been captured by her Majesty's ship *Modeste*, and was hourly expected to arrive in Simon's Bay; besides which she had run a vessel on shore, where she had become a wreck; but 25 slaves and 60,000 Spanish dollars had been taken out of her.

The Slave trade up the east coast continued with its usual spirit, and the Portuguese whaler, *Eliza*, Lopez master, while lying in Mocambique (twelve miles south of Mozambique harbour) smugled on board two hundred slaves, the duty of seven Spanish dollars per head being evaded, upon which intelligence the Acting Governor of Mozambique despatched two armed boats after her, but they, being without ammunition, were kept off, and the vessel sailed with her cargo, bound to the Brazils. At Quillimane the slave trade was carried on with the greatest activity.

Temperature movement among the Catholics.

We rejoice to learn that a movement in favor of Temperance, similar though on a smaller scale, to that of Father Mathew, in Ireland, has commenced among the catholics in this city, and promises to be attended with the most happy results. The Bishop, and the Pastors officiating in the several churches, having presented the subject clearly and ably to the respective congregations, a call was made on the first day of the present week, for all who were willing, to come forward and receive the pledge of *total abstinence from all intoxicating drinks*. It was administered, we are told, to 1500 or 2000 persons, to each of whom was given a printed certificate of membership in the "Pennsylvania Catholic Total Abstinence Society." The work even then was stopped midway in its cheering progress, by the certificates becoming exhausted, and many were put off till a fresh supply could be obtained. Success attend the noble enterprise!

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Tem

The Little Songster.

We have received from the publishers, Messrs. Wilkins and Carter of Boston, a little music book with this title, by George J. Webb, one of the Professors of the Boston Academy of Music. It contains directions for the development and cultivation of the ear and voice, with other simple rules for instruction, and about fifty songs adapted to the capacities of young children. It is designed for the use of primary schools and families, and as far as we can judge, is calculated to be quite popular with the children.

CHRISTIANS AT THE SOUTH.—There appears to be a disposition somewhat prevalent to shut out all discussion which touches upon "the interests and institutions of the South." There is a sensitiveness on this subject wholly irreconcileable with Christian candor and faithfulness. If we at the North should manifest such feelings when any of our interests or institutions are the subject of discussion, we should become the objects of the pity, if not the contempt of our neighbors. Southern men greatly err, if they suppose discussion can be stopped by the policy which they pursue. If they follow it up, they will be obliged to construct a Chinese wall across the continent so high as to cut off all intercourse, for as long as there will be interchange of opinions and feelings. Besides, where a disposition is manifested to shield any institution from discussion, guilt is immediately suspected.

But a still more weighty consideration is, we may be in error and we can hope to be free only by freedom of discussion. We earnestly hope that our southern friends will not pursue a policy so ruinous and inconsistent.—*Christian Watchman.*

This is too nice a little jade to travel round the Commonwealth without a match. With but little pains we find one to go, and if any body can detect, and will point out the least difference in color form or movement, we engage again to break the span. Seriously,

"Mutato nomine, de te fabula narratur."

CHRISTIANS AT THE NORTH.—There appears to be a disposition somewhat prevalent to shut out all discussion which touches upon "the interests and institutions of the South." There is a sensitiveness on this subject wholly irreconcileable with Christian candor and faithfulness. If we at the North should manifest such feelings when any of our interests or institutions are the subject of discussion, we should become the objects of the pity, if not the contempt of our neighbors. Some men greatly err, if they suppose discussion can be stopped by the policy which they pursue. If they follow it up, they will be obliged to construct a Chinese wall around those who differ from them, so high as to cut off all intercourse, for as long as there will be interchange of the two, commercial, literary, or social, there will be interchange of opinions and feelings. Besides, where a disposition is manifested to shield any institution from discussion, guilt is immediately suspected.

But a still more weighty consideration is, we may be in error and we can hope to be free only by freedom of discussion. We earnestly hope that our friends will not pursue a policy so ruinous and inconsistent.—*Christian Watchman.*

Mission to Africa.

The following letter from Rev. Ivory Clark is in answer to inquiries addressed to him about a year since by brother J. B. Wood of Somersworth, N. H. It contains some important information, which we have thought best to insert entire excepting a few paragraphs of no material importance to any but the individual addressed. Mr. Clark, we learn from good authority, is a conscientious and devoted man. And his own statements bespeak for him godly sincerity in his efforts to do good to the benighted children of Africa. We might add some remarks on several points of importance, but prefer readers should make their own inferences.

EDINA, March 25, 1840.

The Mission was commenced at Edina in 1835, by Rev. Wm. G. Crocker and Rev. Wm. Milne. Its progress was at first slow, and its prospects of success doubtful. Our brethren not having suitable accommodations, and being much exposed to the insalubrity of the climate, suffered much. For a time the health of both was seriously impaired, that of the latter especially. Almost their first efforts in favor of the heathen, were to collect some native children to instruct. They found the natives very superstitious and deeply prejudiced against the instruction of their children. However, they soon obtained a few boys, and immediately put them under a course of instruction. As the boys progressed in the rudiments of education, the prejudice of parents decreased. On January 24, 1838, when we joined the mission, there were eight native boys connected with the school. Brother Crocker had made considerable progress in the native language, and had printed a small book for the use of the native boys. Brother Milne's health was much impaired, and in May following he was obliged to leave for America. He has not yet returned, and it is not probable he ever will be able to labor in Africa. Our school has been gradually increasing from the first. We now have two schools of native children; one at Edina, taught by a young man from the colony, under the superintendence of brother Crocker. One at Edina consisting of 22 native boys, taught by Rev. John Day, a colored man, under my care. We also have 8 native girls who are instructed by Mrs. C. and Miss Warren from Boston, who joined us last September. The children are making good proficiency in their studies. We think that their intellectual powers are by no means inferior to those of white children in America. Several of them can read well, both in English and in their own language, can write both languages intelligibly, have considerable knowledge of geography, English grammar and arithmetic. Two of them have commenced the study of Latin. The native children are generally docile and easily governed. Two of the boys give good evidence of change of heart, and have been baptized; several others are now under serious apprehensions.

Brother Crocker preaches to the natives at Ma-debi every Sabbath, unless he is called to some other place. I preach constantly on Sabbath morning at King Joe Harris', a native town about four miles from Edina, and occasionally at other native towns, having usually 40 or 50 at worship, who listen very attentively. The acquisition of the native language has been the grand object with me. I do not consider it very difficult. I have two small books nearly ready for the press. Brother Crocker has translated the gospels of Matthew and John, these also are nearly

ready for printing. We think that the Lord has enabled us to secure the entire confidence of the natives. They are perfectly willing to have their children instructed. But our efforts are cramped and our spirits wounded. After having our progress retarded for years by the enervating influence of a sickly climate and the prejudices of a superstitious people, at the very time we were thinking of strengthening our cords and enlarging our borders—when we were every day expecting a printing press to give the heathen portions of scripture in their own language, we were informed by the Board, that our appropriations must be reduced. That we could be allowed only \$1800 for the whole mission. Only \$1800 for supporting four missionaries and forty scholars, and \$400 of this sum must be paid to Mr. Day our school teacher! And why all this? for the sole reason that our Baptist brethren cannot support their missionaries. What shall we do my dear brother? We cannot leave our posts. No, God has placed us here, and here we remain till he calls us away.

Our second inquiry. There is a missionary station at Monterado, among the re-captured Africans, i. e. those who were taken while on their way as slaves to some civilized country, brought back to Africa and colonized.—This mission belongs to the Methodists and is in a prosperous condition.

The Presbyterians and Episcopalians have each a prosperous Mission at Cape Palmas. Particulars in relation to their Missions may be found by consulting the *Missionary Herald* and the *Spirit of Mission*.

There are two Missionary stations on the Gold Coast. One occupied by the Methodists and the other by the church of England. One at Cape Coast and one or two in South Africa among the Caffers, the one among the Hottentots having been broken up. As to the interior I have but very little more information, than I had when I left America. Such have been the multiplicity of my engagements that I have been able to travel but very little. The same is true in relation to all the Missionaries on the Western Coast of Africa. As far as we can learn in relation to the natives of the interior they are very similar to those on the coast, but not so corrupt and vicious as those who are continually under the withering influence of European and "American Kidnappers," as they are called.

Almost every Missionary with whom I have any acquaintance, deplores the deadly influence of the colonists on the natives. There are indeed many in the colony who feel a deep interest in the well being of the natives and the tendency of whose influence is good, but their influence and that of the Missionary are almost counteracted, by those persons who have the most intercourse with the natives and take all possible advantage of them.—The natives however begin to distinguish between the precious and the vile, and we hope hereafter that the deleterious influence will be less than formerly.

As to colonists being more happy here than they were in America, nothing but enterprise and industry are necessary to make them more happy than they were with the cruel prejudices against their color. But centuries must pass away before they can be as happy here, as they would be in America, if permitted to enjoy those privileges which they ought. Though I consider the colonizing of colored people (as it has been conducted in Africa) injudicious and in many respects a cruel system, it probably will succeed, if Gov. Buchanan or some other well qualified man remains at its head. Gov. Buchanan is well qualified for his station. He is truly the father of the people and under the blessing of God would make almost any people prosper under almost any circumstances.

But why colonize the colored people of America? And if they must be colonized why not colonize them in America? The expense would be much less. Though Africa is a very fine country, it is by no means superior to America. There, too, is land in abundance. Thousands every year resort there for the purpose of improving their condition and enjoying her institutions. But the colored man must be sent to Africa. And for what? Why, to evangelize the heathen. Yes those who are ignorant of God's word and the principles of our holy religion are sent to Africa to teach the heathen. There are indeed good intelligent Christians among the colonists, but I speak of the mass of the people. While I wish the colonists well with all my heart, I am willing that the people in America should know what their condition is, and the influence which they are exerting. But I have not time to do justice to the subject, neither does it come within the limits of my sphere of operations.

Much has been done within a few months and with good success to abolish the slave trade on this coast. The English have several armed vessels whose object it is to capture every vessel in which slaves are found. The United States have one, and another is daily expected on the coast for the same purpose.

Pray much for us. We are in distress. We have 40 native children, whom the Lord has put into our hands to instruct. We cannot support them with our present appropriation. Shall we send them away? It costs about \$25 a year to support one of these children. Cannot our friends at the Great falls raise this sum, and thus prevent one child from going back to heathenism?

Missionary Intelligence.

We have commenced on the first page, the report of Missionary labors and results for one year, at Hilo, on the island of Hawaii, one of the Sandwich Islands. It will be seen that 5244 converts have been added to the Church during the year. This is more like the results of the preaching of the first missionaries,—the fishermen of Galilee,—than any of the scenes described more fully than any other map published in this country.

Temperance House in Illinois.

Br. J. M. PECK, of Rock Spring, Illinois, advertises that he "has made arrangements for entertaining travellers at moderate charges. He has stabling, food for horses, rooms, fires, and victualling accommodations for travellers who wish to be comfortable and quiet; but no intoxicating liquors, or

other nuisances, to disturb them. A large assortment of newspapers and other periodicals, from various parts of the United States, will be at the service of those who may wish to spend an hour in reading."

We would recommend to all who pass that way to give him a call, as they will doubtless be satisfactorily entertained, by one who can tell them all about "the Great West."

The Book of Books.

What glory gilds the Sacred Page!

Majestic like the sun,

It gives a light to every age

It gives, but borrows none.

Were the Deity now to unveil himself to any one of us in a visible form, or instruct us in that direct mode of intercourse which he held with Moses amidst lightnings and voices on Sinai, the message would be thought well worth our profound attention. But the communication would be no more important than if delivered through the mediation of a fellow being. The manner of it might inspire solemnity and dread, but the message itself could not concern us more deeply. And can the truths of revelation now given, which we hold as the teachings of the Holy Ghost be less important than if presented directly to every individual mind? How solemn the thought, that this volume, from which we so often hear, was dictated by unerring wisdom, the great God of heaven and earth,—it came from minds moved by the Holy Ghost! A mere belief in the inspiration of the scriptures ought to secure for them a most attentive and diligent perusal. And yet how large a portion of this book which Jehovah thought important enough to be published to the world, is to many void of interest! How many would be constrained to admit that they have never read the Bible through! What a solemn reflection must it be for a death-bed, and what a question for the judgment day, that with the most ample opportunities for studying the scriptures some have passed a long life and never given to some portion of it a solitary perusal. The fact that Jehovah has condescended to make a special disclosure of truth bespeaks for them the solemn attention of those who he addresses.

The nature of the things taught shows that the reasonable expectation which would naturally be formed are fully realized. It would have been reasonable to suppose that Jehovah would not have been at such pains to make a revelation to mortals unless he had something important to communicate and attainable in any other way. And such is the fact. What a vast amount of instruction we learn from this sacred source! Being much the oldest history which is extant and deserving of credit, it gives us the true and only correct account of the origin and history of the earth in which we dwell, and of the universe itself. Could mankind have inferred that because evidence of design proves a designer, existing matter had a creator, they could not have told with any certainty whatever, when that great work was done, nor many other interesting and important circumstances connected therewith. The Chinese records it is said, date the origin of the world many centuries before that of Moses; and even some geologists have been willing to question the statements of the scriptures because they seemed to conflict with their theories.

While others have at different periods been led to suppose that all things came together by the fortuitous concurrence of atoms. But this book informs us that it is that built all things is God; when he built them, how and wherefore. It accounts also for the moral and natural evil which prevails in the world, and has so severely scourged the race.—It acquaints us with the origin and history of the human race, and accounts for the multiplicity of languages now spoken by the human family. It connects all the dark events of the world's history with the agency of an overruling providence, showing that the rise and fall of nations, and all the ebbs and flows of human prosperity have not happened by chance or without design. The explanation which God himself has given to the sacred history for many centuries serves as a key to unlock some extant grand events which to the mere profane historian are matters only of wonder and mystery. What can be a more interesting study than to commence with the creation of the world and trace through every age the more minute development of Jehovah's purposes concerning this world.

Look again at the morality of the Bible. Moral precepts direct or indirect are woven into the history itself, as might be readily supposed from the fact that the scripture history was written expressly for a moral end, and not to gratify mere curiosity. It has instructions on almost every point of human duty necessary to true happiness. Look merely at Solomon's proverbs—no attentive reader will deny them the first place among all the systems of moral philosophy which were ever written. The author of these inimitable counsels must have been no ordinary observer of men and things. His acquaintance with human nature not merely in the abstract, but human nature acted out, enabled him to draw from real life counsels and cautions which in real life would be serviceable and to the point. Would you guard the young from the evils of their time, how can you hope more effectually to do it than by storing their minds with these invaluable maxims. The same deep-toned morality pervades more or less the whole scripture; and one remarkable quality of it is its appropriateness. Being composed by piece-meal it was intended for occasions; its instructions were called forth by circumstances, and not merely to make up a book with a beginning, middle and end. Hence its adaptation to human nature in its different attitudes and conditions, and since that nature is under all circumstances the same, the moral instructions of the scriptures can never be inappropriate. It was a mirror of the men for whom it was directly written; it is the same for any generation that follows them; they are often harrassed with doubts, agitated with fear, stung with remorse, and prey to every evil passion.

The religion of the scriptures; its true, pure and undefiled religion is its crowning excellency. And on religious subjects what a rich variety is unfolded to our view! We learn not merely that all things had a beginning and a beginner, but also what kind of a Being he is; especially in those characteristics which it is all important for us to know.

We are informed likewise what kind of beings we are and how we stand conditioned towards our Creator and his moral government, what moral natures we have and what we must have in order to be happy, and to enjoy the high and holy elevation of which we are constitutionally capable. Between the lids of this holy volume, that main subject,

that grand theme around which every thing else revolves and from which every other subject borrows its importance and meaning, redeeming grace through a crucified Savior, that indispensable knowledge; is spread upon the page with a most desirable fulness. It is presented before us like the prophet's roll, written all over within and without.

Mercy to set forth Christ in the most plain, brief and common sense viewed in his distinct office as Mediator what a wide field opens to view.

How many volumes have been written, concise and well written volumes too, merely on the first principles of divine oracles and then upon every part of revealed truth, upon all the doctrines of religion as drawn from the scriptures, alas, what mind can form any first estimate of the vast quantities of paper and ink which have been used up. All this is proof how much matter the spirit of inspiration has embodied in the narrow compass of a single book. The amount of instruction is equalled alone by its importance, which can be adequately appreciated only by that mind which can appreciate the value of the human soul, its high capabilities, its endless duration. Other knowledge may be valuable, but this is indispensable. It will intimately affect us when the heavens are no more. No wonder that such men as Newton, Boyle, Hale, Boerhaave and a host of others eminent in their calling, should have studied this precious book with diligence and delight. "The Holy books" said Robert, King of Sicily, are dearer to me than any kingdom, and were I under the necessity of quitting the one, it should be my diadem." It was said of Sir Matthew Hale, that "if he did not honor God's word by reading a portion of it every day, this word did not go well with him all the day." Let the word of Christ then dwell in us richly with all wisdom. So may we hope to save ourselves and those with whom we stand connected.

The Abolition Standard, is the title of the new paper published by the New Hampshire Abolition Society. The first number appears well. The regular publication is to be delayed a few weeks to give time to fill up the subscription list. Rev. R. A. Putnam is Editor. E. S. Chadwick, publisher, Concord N. H.

SUB-TREASURY.—This long contested bill has at length passed. Yeas 124, nays 107.

THE GREAT WESTERN left New York on Wednesday last at 1 P. M.

The two articles on the first page though rather long will be found to give ample pay for perusal. The former shows some extraordinary triumphs of its Sovereign for the vain and perishing objects of time and sense! Will you hazard the amazing consequences of rejecting the Savior and despising the exceeding riches of his grace? Remember that death is near—that the judgment is at hand. "Choose ye this day whom ye will serve." And while you defer making a decisive choice, remember that the grave is opening its mouth, and hell is enlarging itself without measure.

Religion offers you substantial pleasures in this life, and everlasting happiness in the life to come. She will inspire the brightest hopes—will subdue the wildest and most unruly passions of the soul—will give an additional pleasure to the contemplations of the mind—will bring the purest pleasures by the duties which she enjoins—will bring you to the joys of heaven and the approbation of your sins, and to forsake your evil ways. He demands of you an unreserved surrender of yourself to his service; and assures you, that, unless you forsake every evil way, tear every idol from your minds, and renounce all your sinful attachments, and sinful practices, you shall never participate in the smiles of his countenance, the sweets of his friendship, and the benefits of his love. The decree has gone forth, nor shall the powers of earth or hell reverse it. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Will you disregard the friendship of Christ and endure his frowns? Will you barter away the joys of heaven and the approbation of its Sovereign for the vain and perishing objects of time and sense? Will you hazard the amazing consequences of rejecting the Savior and despising the exceeding riches of his grace? Remember that death is near—that the judgment is at hand. "Choose ye this day whom ye will serve." And while you defer making a decisive choice, remember that the grave is opening its mouth, and hell is enlarging itself without measure.

A USEFUL PAPER The Temperance Recorder, published at Albany, N. Y., has just completed its eighth volume. It is the oldest temperance paper in the world.—*Youth's Cabinet*.

This is hardly correct, unless he meant a paper exclusively and entirely devoted to temperance. If we mistake not the National Philanthropist published in Boston or vicinity, twelve or more years ago, by Rev. Wm. Collier was the first regular sheet mainly given to this cause; and an excellent paper.

We learn that Rev. Howard Malcolm declines the call to the Presidency of Shurtleff College, Ill. and accepts a similar invitation from the College in Georgetown Ky.

REV. MR. ONCKEN. This apostolic man, pastor of the Baptist church at Hamburgh, after repeated prohibitions to preach and baptize has at last been arrested by order of the Senate, and thrown into prison, his congregation prevented from assembling in their place of worship.

ANOTHER MISSIONARY GONE HOME.—The cause of Missions in the East has been called to a heavy loss in the death of Rev. W. H. Pease—one of its earliest, most devoted and successful friends. So we pass "like shadows o'er the plain."

For the Christian Reflector.

Christ the best of Friends.

"There is a friend that sticketh closer than a brother."

No. 7.

This reader, is the friend, whom we recommend to you; yes, and we love to recommend him.—He is the chiefest among ten thousands, and the one altogether lovely." He possesses a character of infinite amiability, and is worthy of supreme love and adoration. Without his friendship you cannot be happy in this life. As happiness is the object of your pursuit, permit us to remind you, that you will seek it for in vain in the transitory things of this world. What is there in riches, or honors, or worldly pleasures, that can satisfy the desire of an immortal mind? If you had the wealth of both the Indies; if you were elevated to the highest honors in the gift of the people; and if your seat was loaded with the richest wines and the choicest dainties which the earth affords; still, unless you enjoyed the peace which flows from a heart reconciled and devoted to God, you would be unhappy. Inquire of the rich, the honorable, and the voluptuous, if they are happy; and you will learn, that, notwithstanding the glory which surrounds them, they are often harrassed with doubts, agitated with fear, stung with remorse, and prey to every evil passion.

And if this were your dying hour, what satisfaction would it afford you to be told, that your bags were filled with gold, that you had been appointed to the highest office in the gift of the people, or that your merry associates were assembled in the ball room, or were seated at the table covered with the richest viands, anxiously awaiting your arrival? Instead of making you happy, it would plant anathema in your dying pillow, and add tenfold pignancy to the bitterness of your remorse. "There is no peace saith my God to the wicked." Sin, unrepented, will certainly be your ruin. How great, then, is your blindness and folly, in persisting in sinning against God! If a person should hand

you a cup of deadly poison, would you drink it? If your dwelling was on fire would you throw on fuel and fan the flames? If a man was plunging a dagger into your bosom would you reach forth your hand and lend him assistance to plunge it still deeper? These are things which you would not do. But so long as you continue to reject the Savior you drink the most deadly poison; you heap coals of fire on your own head; and you sharpen the sword of divine justice

